

The American Spiritualist.

ORGAN OF THE OHIO AND WISCONSIN

PHENOMENAL AND PHILOSOPHICAL.

TIONS OF SPIRITUALISTS.

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CLEVELAND, O., SATURDAY, JUNE 19, 1869.

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All articles original unless otherwise designated.

THE AWAITING.

A FRAGMENT FROM "DIE ERWARTUNG" OF SCHILLER.

Do I not hear the gate turning?

Was it the latch that then fell?

No! the zephyr murmurs yearning

Through this quiet poplar dell.

Silence! the hedge-row was parted,

Rustling while one through it crept.

No! a frightened bird then darted

From the copse, and onward swept.

A voice with the still air is blending

Softly, in whispers fond?

No! the circling swan is sending

Ripples o'er the silver pond.

Hear I not feet lightly moving

Over the gravel-strewn path?

No! the falling fruit is proving

Ripeness from the weight it hath.

Do I not see a white shimmering,

Shining with silk's sheeny fall?

No! the pillar there is glimmering

'Gainst the shadowed yewen wall.

And soft, while from heavenly clearness

The moments all-happy descend,

Nigh she came, unseen in her nearness,

And wakened with kisses her friend.

THE ARCANUM OF SPIRITUALISM.

[Entered according to act of Congress, by HUDSON TUTTLE, in the Clerk's Office of the District Court of the United States, for the Northern Dist. of Ohio.]

Animal Magnetism;

ITS BOUNDARIES, LAWS, AND RELATION TO SPIRIT.

Why does magnetism so exhaust the magnetizer? Certainly it is not his exertion, for a few passes cannot fatigue any one. Robust persons may magnetize to a great extent, and not feel any bad effects; yet one of a weaker constitution would be extremely exhausted by the same effort.

An ancient physician states a fact pertinent in this connection:

"I was a few years since consulted about a pale, sickly and thin boy of about five or six years of age. He appeared to have no specific ailment; but there was a slow and remarkable decline of flesh and strength, and of the energy of all the functions—what his mother very aptly termed 'a gradual blight.' After inquiring into the history of the case, it came out that he had been a very robust and plethoric child up to his third year, when his grandmother, a very aged person, took him to sleep with her; that he soon after lost his good looks, and that he had continued to decline progressively ever since, notwithstanding medical treatment."

The boy was removed to a separate sleeping apartment, and his recovery was very rapid.

A case lately came under my observation, where a consumptive, on the very verge of the grave, expecting to die every hour, and of course too feeble to move, on being magnetized, arose under the influence and walked about the room; yet as soon as the invigoration became expended she was as weak as previously, and in the course of a few days expired. She was too near death to recover, and though magnetism might protract life, and cause a momentary excitation, it could not be expected to save.

All these facts point in one direction. They are susceptible of generalization into one great body, bound together by the universal, spiritual, atmospheric ether, aura, or as Reichenbach has termed it, odyllic force. As this medium everywhere exists, and infallibly responds to every vibration, it becomes the key to the systems classed under the term psychometry. This mental atmosphere of the universe is to mind and spirit what the principle of gravitation is to matter. All psychological phenomena cluster around, and are explained by, its agency. When we consider how it simplifies this intricate subject, and at once explains its systems, bringing order out of chaos; how intimately it enters into the fabric of the sciences, we cannot fail to become astonished that it should have remained so long concealed

from the investigating mind. The impressibility of the brain, discovered in 1842, by Dr. Buchanan, opened a new field for human thought. To his surpassing powers of research we owe the opening of the portals of a new science, surpassing and generalizing all mental sciences. Psychometry is the key by which the mysteries of many of the most occult sciences may be explored. It gives the historian a barque which will conduct him safely down the stream of time beyond the preserved chronicle, where his tattered manuscript becomes confused in dates and records imperfectly, and wafts on the Psychologist through millions of cycles, down, down to the beginning of life in this world, when desolation and raging elements made our beautiful abode a chaos of contention. It enters into and supercedes phrenology. While the latter deals with the external structure, with the wheel work and gearing, as it were, and foretells what the action of the mind will be when the power is applied, the former enters and lays bare the most interior desires and secretest thoughts, and speaks what is, not what can be.

If by phrenology we would know the character of a friend, he must be present, but by this "Soul Measurer" only an autograph, or lock of hair, or piece of apparel. Thus not only in our scientific researches, but also in our business relations, it offers us a sure and unwavering guide.

A field which promises more than any other, to reward the explorer, is as yet not fully defined. So varied are the conditions to be determined and proven, and so expert the skill necessary in instituting experiments, that one may almost be charged with egotism for making the attempt. Mr. Denton, following in the steps of Dr. Buchanan, has extended his experiments over almost every field of research; and so great are the number of the impressible that the skeptic can easily convince himself of their truth.

As previously stated, the reading of letters is not its only application. It is a good barque for the historian and antiquarian, carrying them down the stream of time, where the written account becomes confused and contradictory. How interesting would be the true character of Alexander, Cæsar or Napoleon, obtained in this manner, free from the prejudices of their biographers or their times. The linen which shrouds the Egyptian mummy will yield a good delineation of the character of the class thought worthy of embalming. The relics from Herculaneum will give the character of Romans two thousand years ago. The character of those races that scattered mounds and fortifications over the American continent can be determined from their relics.

Nor does impressibility rest here. It takes the palæontologist by the hand and leads him down through the carboniferous shales and sandstones, and by the aid of the smallest organic remains gives him a perfect description of the world in its various stages of growth and development, describing the dark waters, the smoky atmosphere, and the huge and unique forms which peopled the ancient world. It revels amidst the extinct fauna and flora of the ages, and is the only method by which a correct idea of the aspect of this planet in its infantile state can be gained.

In magnetism the aura reproduces the magnetizer's thoughts in the magnetized; so the invisible aura of the manuscript reproduces the precise action of the brain by which it was produced, and consequently the same thoughts, more or less distinct in proportion to the impressibility of the psychometrist.

This capability of a manuscript or lock of hair, to yield the character of the writer or owner, is analogous to the phosphorescence of bodies exposed to light. When the sun shines on some substances they will continue to shine for a length of time after the sun has withdrawn. They, as it were, partake of the nature of the sun.

Not that the individual while performing the experiments is magnetized; no trace of this can be discovered; but as it succeeds best with those who are easily influenced, and those organs of impressibility are large and active, it must be admitted that the mind is influenced in precisely the same manner, though not to the same degree. The two influences are identical in their nature, varying only in quantity. In one the whole energies of the mind are employed, while in the other the influence of a scrap of writing is all that can be used.

This is beautifully illustrated by an impressible person placing his hand upon the head of one whose char-

acter he wishes to delineate, or taking hold of the hand, and the impression he receives will be felt very much sooner and in a far greater degree of intensity.

This is a beautiful method of obtaining the character, and far excels phrenology. The psychometrist may be blindfolded so that no recognition can take place, and all other expedients used to render the test satisfactory. It excels phrenology in this as it does in any of its methods; while that is calculating what the action of the mental machinery may be, this speaks what it is. It enters into the depth of the mind, lays bare all its thoughts and emotions, and from this deep, penetrating gaze, understands *Man*. Hence it can better give counsel, what faculties to expand, what control and check, and how to form true and noble characters. It recognizes the mind itself, and hence can better give the methods of its just control.

With this aid he can obtain the geological history of every continent and island. As spiritual susceptibility increases, the influences of the stars will be recognized, and from the emanations of light, leaving their twinkling orbs millions of ages ago, their history and composition will be determined.

This impressibility may become so intense as to be very annoying. The spirit is constantly bruised by conflicting emanations. So great sometimes are the shocks thus received as to lead to disastrous results. Much of our likes and dislikes of persons, places or objects, originates in this perception.

Horrible Mortality!

Sudden Deaths in Lockport N. Y. Dreadful effect of preaching by the Rev. Mr. Hammond!

The Academy of Music was crowded to its utmost capacity last night, to hear the discourse of the Rev. Mr. Hammond, on "The Way of Eternal Life." The subject was one that afforded a wide latitude for awakening sinners to a sense of their danger, and especially the young people. Mr. Hammond is what may be called an intensely sensational preacher. Every word is accompanied with a dramatical gesture, but his attitudes are not always graceful or well timed. His anecdotes and applications are, however, very happy in their effect. At times, he is apparently overcome with pathos, his voice trembles, and he is moved to tears; anon, he warms up with his subject, and tosses a bombshell among the sinners, which falls with startling effect. His electrical flashes often astound the hearer, and sends the guilty (reason?) conscience reeling.

Mr. Hammond stated as a remarkable fact that a great many sudden deaths follow religious revivals, and cited some instances, one of which occurred in the city of Lockport N. Y. About one week after he left that place, he was apprised by letter of the numerous sudden deaths that had followed the revival. Some of the victims did not experience two hours sickness.—*Indianapolis Sentinel*.

Certainly; and all sensible people will learn to keep themselves away from the vulgar psychologists' demoralizing influences, murderous magnetisms and excitement of the "revival meeting" and its "sensational pathetists." The blood and thunder orators of the hell-fire and brimstone theology have filled the asylums with the insane, and the cemeteries with the dead. They have ruined the minds and blasted the happiness, as they have ended the lives of thousands. We have never before heard them boast of their destructiveness. The Rev. Mr. Hammond must be a greater fool or a meaner knave than common, else he is a lunatic fanatic himself, as is probable. If as he says, a great many sudden deaths *always* follow religious revivals, they are proper subjects for the attention of the Board of Health. Mr. Hammond or any other man has no right to preach his fellow citizens out of the world in this wholesale way. Do, gentlemen, spare our lives and you are welcome to our money. §

"PRAYER AGAINST WAR WITH ENGLAND.—A resolution was offered by the General Assembly (New School Presbyterian,) to "Almighty God," that he might instruct the people of England and America so as to avert war; but one of the reverends made a speech saying that England was ripe for a thrashing and so the resolution was tabled; not so one condemning dancing, theaters, etc., and a special committee was appointed to consider those subjects.

NORTH-WEST DEPARTMENT.

JANESVILLE, WIS., SATURDAY, JUNE 19, '69.

JOSEPH BAKER Local, } EDITORS & AGENTS.
J. O. BARRETT, * Traveling }

ALL communications for this Department should be addressed "THE AMERICAN SPIRITUALIST, Janesville, Wis."

Self-Government.

Born of all the instincts of the universe, as the flower of the Infinite, subject to law and order, we are endowed with faculties that adapt us to every plane of existence, thus constituting us lords of creation, when we are masters of self.

The passions, allying direct with animal natures, are the substratum of character, the steam-forces that drive all the living wheels of the house we live in, and supply mind too, with stimulus woven up into love and thought.

The intellectual powers are the artizans, the constructors, the inventors, the executors of passion, or love.

The moral sentiments, higher raised, coronal in locality, are judges of order, purity, justice, right—are the balancing springs whose functions are religion, fraternity, brotherhood, angelhood, heaven and godliness. If the passions have leadership, and the rest are subsidiary thereto, there is so much of heat the whole person sours, like sweets in summer, into miasmatic temper, and thought is lustful, tempestuous, jealous and meanly ambitious. Running wild, without guide, we must naturally expect explosion, ravishment, destruction of virtue, ruin of hope. If the intellectual monopolize, we have a forceless character, cold and secluded, brilliant with philosophy like a prismatic iceberg, frail in body and therefore incompetent to bear life's ills—a mental aristocrat who has a few choice friends of the same mold, sighing over the rough and battling antagonisms of the world. If the intellectual is stimulated by the passionate, we have the prejudiced philosopher, the *savage* Spiritualist, the stern iconoclast, the plotting gambler whose wits make him the greater rascal, the aspiring politician of unscrupulous principles, the oppressor of the poor and unfortunate, the merciless ruler, the unbending judge. Admiration goes there, but never affection. We revel in the light of burning talent, but are not subdued, not lifted up to the chambers of rest, and hence turn away with hearing and thinking. If the moral faculties absorb all other forces, we have the tender-hearted lover of truth and purity—sympathetic, modest, prayerful,—a child of "sorrow and acquainted with grief"—an impractical preacher, poor, sober, good—loved for very pity—loved in heaven but wept over there—imperilled on all sides, and religiously extreme. Blend these on a basis of equalizing force with the intellectual, and we have the dreamer, the visionary ascetic, the seer, the castle-builder, a saint-like character, beautiful but unfragrant, charitable by rule, bashful but faithful, constructive of the old—the *Christian* character of set purpose, of creedal tendency, of vigorous discipline, but withal unlovable.

Keep the intellectual in the back-ground, and ally vigorous passions with morality, and what is the product? The loose reformer, of vacillating force, at times excessively good, and then excessively evil, and then overwhelmed with penitential tears. There is a great liability to religious hypocrisy. We are sure to have the selfish sectarian and pharisaical devotee whose heaven is for our church and whose hell is for all the rest of mankind.

Thus each class of faculties acting alone or in fractional pairs, breeds mischief. Each functionally is divine, but without concert of action with all the others, it becomes angularly unbalanced, and therefore develops an unhappy character. Sin, as we call it, is therefore by no means circumscribed to the passions, but every faculty is susceptible to its contamination, or to an inharmonious relation in the grand system. No matter what wheel in the watch it is; if out of proportion, there is no order, or reliance or trust.

The condition of inharmony is as easily perceptible to

the sensitive psychometrist as a defective time-piece to the skillful watch-maker. The magnetic sphere of one's person instantly decides the status of character. Every faculty emits an odyllic force, or magnetism, exactly of its own nature. Whichever is functionally the strongest becomes the conspicuous or ruling force in the sphere of life, gravitating the whole being accordingly, just as it, like a magnet, attracts to itself. A passionate sphere attracts the passionate; the intellectual attracts the intellectual; the moral attracts the moral. In all relations like begets like. Pride, a perversion of self, is an imperious nature; its aura is repellant. The musical is attractive, so the poetical, so the sympathetic, and modest and refined. But these even in excess, being morbid and over-heated, become repulsive. No faculty is repellant, sensuous, in a natural and healthy state. Give it proper balance with all the rest, and we have as beautiful and beneficent blending into sphere as all the forces of the outer world develop into the air we breathe.

All that is wanted, then, to constitute a genuine "regeneration" or "new birth," is not to change any function or natural office of a faculty, not to blunt or root it out, not to conquer or battle it down into drivelling obedience, but to direct it, to give it natural, temperate action, to balance it in order that every possible force latent, or sensation within us, may have a wise, free play, or healthy normal relationship and use. The law of temperance in all things is the compass that directs to peace in the soul. Vain is any philosophy that contradicts nature in this respect. The intellectual libertine excuses his lustful habits on the ground of *demand*. So the thief demands booty, and the oppressor demands slaves, and the drunkard demands his intoxicating beverages. Gratification in this way breeds the vice of excess which is prostitution of the spiritual gifts. Is the libertine a philosopher, a reformer? Professionally so, if the intellectual or moral powers are employed as *servants* of passion. Mark the next step. When lust has burned out, when the sorrows of animal indulgence have lashed him into sober reflection, appearing to his higher sentiments for a moment in supremacy, he naturally swings to the opposite extreme, to callouse every passion, hermit-like to retire from the world, regarding it as "a fleeting show, for man's delusion given." Extreme celebrates were once libertines; is it not so? Reactionary virtue is very questionable. When one brings himself into pure order, and makes passion, whilst in vigorous action, a ministrant of living purity of love and deed, then we have virtue and power of virtue to ally with the world and redeem it. But little credit is due the old sinner who has run himself out by his vices and paralyzed his passions in excesses till *compelled* to retrench. The bold sinner is equally good. They only are saint-like who stultify no force, but sway it in beneficence, guided by principle, who are masters of self, denying when wisdom dictates—serving God by unfolding every energy of character into roundness, fullness, wholeness—perfection of every faculty, polarized to thoughts and deeds of holiness. They who are absorbed by the world are panders to the vice of arbitrary custom; they who abjure the world are neither fit for heaven or earth, but neutral in everything. They who love the world's highest interests, who deny self to advance them, who feel a heart in all its sorrows and struggles, who reveal in themselves the noblest specimens of manhood, who cultivate every talent God has given, and balance it into natural or divine order to be intellectual, loving, moral, poetical, musical in grand proportions of character, and spiritual in experience, are the world's true reformers, defective or excessive in nothing, but "full of the grace of God" by being healthy in all respects, and are candidates for higher use in manhood and womanhood of the spirit-life yet to be. Be it our philosophy to attain such harmony, first in our own inner life, and thence outward in the social, for this, and this only, is the possibility of heaven.

"Seers of the Ages."

This new and popular work may be obtained at publisher's price, (\$2.00,) of J. O. Barrett, Glen Beulah, Wisconsin.

Mediumship of Volney.

When Volney stood amid the ruins of ancient cities, calm and receptive, the smothering influences of those associations rising in mephitic clouds, saddened him to serious contemplation. The past rose up for review. The spirits who once lived and acted there, chained to the spot from very love, whispered hallowed, weeping thoughts, revealing that philosophy of human life which brings revolution and decay. Volney read the books of national fate by the spiritual eye sight of Psychometry, and therefore is his moralizing so attractive, so truthful, so warning.

The Soul of Old Letters.

You have had occasion in your life-time to handle old letters and manuscripts, laid by in some garret or niche of the house. As you touched them did you note the emotions they kindled? What pensiveness they awaken! If we do not read the words, we do their souls, that seem to wind around us like cerements of the dead. We are sad; we feel like weeping. After all, that pile of old letters makes us better; we have thoughts of penitence, and we rise from their perusal resolved upon nobler actions. The past we have thus reviewed dusts with golden luster, and the prompting ambition is, to do deeds worthy of the departed friends who penned those letters in years ago.

The Spiritual of Vegetation.

The balm gilead is soothing; the fir balsam is exhilarating; the willow is melancholic; the pine plumes the soul to loftiness of purpose; the oak girdles us round like a band of strength; the maple rouses the faith of endurance; the mosses make us tender and playful; the rustling reeds create wiry and angular emotions; the clustering vines have a luxurious and passionate influence; the grasses teach us humility and brotherly love. Every flower, too, has a soul-language training and toning our affections. What is more suggestive of heaven or the summer-land, than an orchard in full bloom. As we sense the fragrance, and gaze upon the delicious beauty, the soul seems to enter into a state of repose. The truth is, the spiritual of those trees envelopes us, blossoming our loves, transfiguring our hopes, and we lie, so to speak, on the bosom of Mother Nature, in grateful rest. How different are our feelings when we see and touch the peonia, from what the violet creates. The one is proud and prompts to haughty thoughts; the other is modest and retiring and induces innocent simplicity. What a study is here! The beauties, the magnetisms, the varying colors, the leaves, the very fibers, all are full of lessons; all have souls to love us and pulsate sweet hearts within our own.

The Social Evil.

The Sorosis Society, at a late meeting in New York, indulged in an earnest discussion of the "social evil." The question was brought up on a proposition in relation to founding hospitals, when Mrs. Clementine L. Rose said she would advocate the founding hospital with all heart and soul, but she thought prevention was better than cure. The evil would never be remedied until men were punished as well as women. Women were ostracised, deprived of every hope for the future, while man, the enticer, seducer, the perpetrator of the crime, held up his head as high as ever, and was to be met the same as before in the church, the State, and worse yet, in the drawing-room. Foundling hospitals, under present conditions, were a necessity, but she was afraid they would tend to increase crime, and that it would be well at the same time to endeavor to have such laws passed as would serve as a check, and render the punishment of the man equal to that of the woman.

Mrs. Davis disagreed with Mrs. Rose in the opinion that founding hospitals would increase the number of unhappy births. She thought existence a fact that we were bound to accept, and life a gift, of which, if necessary, we should be taught the value.

Mrs. Oliver Johnson desired to say a few words in relation to Mrs. Rose's suggestion of stringent legal measures for the suppression of the crime of seduction. She thought these could be of little use, unless sustained by public opinion. Women ought to try and create such a public opinion, and mete out to men the same measure of justice and retribution as fell upon women.—Exchange.

THE SPIRITUALIST.

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AND TRAVELING AGENTS.

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EASTERN DEPARTMENT.

THE AMERICAN SPIRITUALIST PUBLISHING CO.

CLEVELAND, O., SATURDAY, JUNE 19, 1869.

"RESOLVED, That we are Spiritualists, * * * and that any other prefix or suffix is calculated only to retard and injure us."

More About the Recent Outrage.

A correspondent who desires that his name shall not be revealed, writes as follows:

"It is quite unjust to charge this outrage upon the Orthodox Church in mass. No doubt some thoughtless ones may have encouraged it, and more may have secretly rejoiced that it is done; but that the great body of those who compose the various Christian churches would give encouragement to such wanton mischief, is unreasonable. The great body of Spiritualists think it equally unjust to be called free-lovers, because a few of their number are known to be such, as the mass of Orthodox believers do to be charged with the damage done to your office, although the former disdain the one, and the latter deny the other."

Another correspondent, Geo. Wm. Wilson, of Auburn, Ohio, expresses his opinion in the paragraph appended:

"The recent destruction of your office is the direct result of the teachings of the Orthodox Church, and is in harmony with its past history. It is the same spirit that has animated the Church in all ages—that has persecuted men and women for daring to speak truths in advance of those held by a corrupt priesthood. Dr. Cheever spoke a great truth when he said of the popular churches, 'Take away the respectability of wealth and fashion, and they would become a stench in the nostrils of the world.' The men who prayed God to kill Theodore Parker, and openly rejoiced over his death, will not hesitate to destroy printing offices; and if the laws of the land did not forbid it, heretics would to-day be burned at the stake, as in past ages. The following words of Theodore Parker are as true to-day as when spoken eleven years ago: 'The same spirit is in Boston to-day that in the middle ages was in Italy and Spain. Why does it not burn men now, as once it did in Italy, in Spain, and in Oxford? It only lacks the power; the wish and the will are still the same. It lacks the axe and the faggot, not the malignant will to smite and burn. Once it had the headsman at its command, who smote and silenced men. Now it can only pray, not kill.'"

The following extracts from recent editorials in these columns, embody in brief our own ideas upon the controverted point:

It matters not whether the perpetrators were led to the deed by force of religious prejudice persistently inculcated by persons in the collective capacity of a sect, or by individuals; the *animus* is identical in both cases, and the outrage logically referable to sectarian influence.

The publishers of this journal desire neither to exaggerate the extent of the damage sustained, nor to awaken suspicion against any particular class or sect of opponents to Spiritualism; though it is perfectly clear that hatred to principles, not persons, led to the perpetration of the disgraceful act. The principal offender is Orthodox Christianity, beyond a doubt, and it is a matter of small importance, relatively, who the individual or individuals directly concerned may be.

One evidence that we are correct in our views on this point, is that, as we are now credibly informed, a person connected with the Young Men's Christian Association, recently said that he heard a member of that organization remark that "such a paper ought to be demolished," some days before the assault took place. Another evidence is, that the following extract was cut from the last number of the paper then published, and pinned to the note threatening our life and Bro. Wilson's, (who uttered the same sentiment in a lecture the evening the elegant missive was put through the office door:)

The subject has as good a right to consign to chains, to the block or the gallows, his sovereign, as the sovereign has to consign to such a doom the subject. God has no more right to do wrong than man has. So far as right and justice are concerned, man has as good a right to insult and outrage God, as God has to insult and outrage man.—H. C. Wright.

We certainly have not the remotest idea of affixing the stigma of this dishonorable and cowardly affair upon the *individuals* who compose a large portion of the Christian Church, but hold, as above stated, that "the outrage is logically referable to sectarian influence." Bro. Wheeler is strictly correct in his statement that "the feelings of teachers and officials have been reflected in the acts of vulgar ruffians, who are only Christians in the sense that they are bigoted and fanatical." Christianity, being the dominant power in the land to-day, should be held responsible for that false public sentiment which it has industriously labored to increase and intensify, and which has culminated in indecent and outrageous expression.

Celebration of Lyceums at Andover.

The Andover and Monroe Lyceums will unite in a Celebration, July 4th and 5th, at Andover, Ohio.

Our earnest, hard-working "State Missionary," Bro. A. A. Wheelock, who organized these Lyceums, will lecture Sunday, July 4th, immediately after Lyceum session, in the forenoon and in the evening.

Monday, July 5th, Bro. Wheelock will deliver an address, after which there will be flag exercises, wing movements, marching, speaking, silver chain recitations and songs, both Lyceums uniting in this new and beautiful system of instruction.

If the weather is suitable, these exercises may take place in the grove, but otherwise, in Morley's Hall. Monday evening, there will be a Social Dance at the above hall, for the benefit of Andover Lyceum.

All friends of our cause are cordially invited to come to this Picnic Celebration, with full baskets.

HARRIET DAYTON, Cor. Sec.

FARMINGTON, June 13, 1869.

EDS. AM. SPIRITUALIST: At this late hour I feel inclined to notify the public of the great success of our first quarterly meeting, held in our new hall, on Saturday and Sunday, May 22d and 23d.

By some miscarriage, we had no speaker but Bro. O. P. Kellogg; but he was equal to the occasion. Our Prof. Craft had told the people, through our county paper, that "the fitful uprising of Spiritualism here had subsided, and all was quiet; last kick of the elephant seen only in the anonymous letters of a Spiritualist in the *Chronicle*." There were fifty teams hitched about the hall, and probably three hundred persons present. I can give you no just idea of the words of eloquence and power spoken to us by Bro. K. Suffice it to say, a spirit of harmony and love, as of the angel-world, seemed to settle down upon us. We were much cheered and assisted by the presence with us, and remarks from, Bros. H. Barnum, of Braceville, and Johnson, of Cleveland.

Spiritualism is doing a greater work here than the world knows of just now, (though much is apparent,) and not long hence, its fruits will be seen in an abundant harvest. Truly yours, E. F. CURTIS.

CHAGRIN FALLS, JUNE 14, 1869.

EDS. AM. SPIRITUALIST: Our Society was highly entertained yesterday, by our worthy Bro. O. P. Kellogg. The arguments that he presented to support and prove Spiritualism, were clear and conclusive, and never have been excelled by any speaker that has visited this place. Success to our worthy brother. May the angels and bright spirits ever watch over and guard his footsteps!

Yesterday being the day for the annual election of officers, resulted in electing the following named gentlemen: President, Eleazer Goodwin; Vice President, H. B. Vincent; Treasurer, W. C. Waldron; Recording Secretary, S. G. Antisdale. Respectfully, S. G. ANTISDALE.

Reviews.

POEMS; By AUGUSTA COOPER BRISTOL.

We noticed, briefly, at the date of publication, a volume of Poems by our gifted contributor, Augusta Cooper Bristol. We were deeply interested in its perusal. The fragrance of poetry breathes from its pages. There is a freshness, an earnestness, a defiance of fate, a fiery eagerness and impetuosity, which makes the poet.

The poems contained in the volume were written while the author was overtasked with domestic cares, far from her New England home, in Southern Illinois, and perhaps we here find the key to the many passages which remind us of a chained spirit striving to break its bondage and vault into the ethereal atmosphere of freedom. We recommend the book to the lovers of true poetry.

LYCEUM SONG BIRD. Chicago: Published by Lou H. Kimball, Lyceum Banner Office; pp. 48. Price 25 cts.

The publisher has done the Lyceums of the country a great favor, in presenting them a beautiful, neat and fresh volume of music, and this too at so low a price that it is within the reach of all. We notice songs for all occasions, but those for marching and gymnastics are singularly beautiful. We cordially recommend it to Lyceums, and to all who wish for one of the best collections of music of its size, extant.

We have received a fine piece of music by J. G. Clark, words by Emma Tuttle, entitled the *Unseen City*.

Interesting Articles

By J. H. Powell, M. B. Dyott, Dean Clark and others, awaiting publication. They will appear in an early issue. Correspondents, please give us your best thoughts, in brief, and carefully prepared for the printer.

THE BANNER OF LIGHT.—We notice with pleasure that this old and tried veteran in the cause of Spiritualism has adopted a new feature. It illustrates its leading article, and we learn intends to do so for the present volume at least. Spiritualists should show their appreciation of the effort on the part of the publishers to furnish them, not only with a good but an elegant paper, by renewed exertion in procuring subscribers.

A. A. Wheelock Responds to Prof. Craft's Challenge.

In the last *Spiritualist* appeared the following:

W. R. SEMINARY, June 1, 1869.

MR. EDITOR—Dear Sir:—Will you publish the following?—I am willing to correspond with any man with regard to debating the following question: "Are the phenomena of Modern Spiritualism produced by the Spirits of departed human beings?" I may be addressed at West Farmington, Trumbull Co., Ohio.

I am most truly yours for the Truth,

AMOS N. CRAFT.

In responding to this notice of our worthy friend, Prof. Craft, with whom we held an interesting discussion of six days, in March last, we may be pardoned for suggesting, that the proposition of the Professor is decidedly *Crafty*. That a learned Professor, could have the temerity to challenge "any man," to the discussion of a proposition, and at the same time seek to entrench himself upon the *negative* of the question, thus trying to compel the challenged party, (who is always, in open, fair discussion, the negative in position as well as debate,) to occupy the position of the affirmative, shows an utter want of knowledge of the rules of debate, or a lack of courage to defend, upon the affirmative, the ostensible challenge, he would have the public think he had given. Does not Prof. Craft know that a challenge, with a given proposition, necessarily places the challenger upon the affirmative of the question? The business of the affirmative in discussion, is to *prove* the affirmations logically contained in the proposition. The legitimate business of the negative, is to meet the affirmations with counter-proof and logic, of sufficient force to prevent its being established.

Now, Prof. Craft wants to challenge somebody, or "any other man." He is ready to affirm—to declare something. If he is not, certainly he cannot become the challenging party. And what would he declare? Why, evidently this—*Resolved*, "That the phenomena of Modern Spiritualism are *not* produced by the spirits of departed human beings." Dare Prof. Craft affirm that? If so, I am ready to take the negative. If the Professor is not ready, what becomes of his would-be challenge? Of course it falls, "still-born," and will *sour* on his hands.

If Professor Craft wishes to fairly discuss the plain issues between Spiritualism and Orthodoxy, he can easily be accommodated. To my mind, the Professor's attempts in this line are decidedly unfortunate in the light of true courage and that straightforward manliness which most men admire! In the *Religio-Phil. Journal*, of April 24th, I noticed a small "flourish of trumpets" from this distinguished Methodist luminary, which reads after this fashion:

"The following is the question I propose thus to deny: Is modern Spiritualism, in its doctrines and phenomena, superior to the Christian dispensation as given by Jesus Christ and the Apostles?"

"Modern Spiritualism in its doctrines" *affirms* the beautiful teachings of Christ, the Apostles, of Pythagoras, Zoroaster, Confucius, Plato, Socrates, and the good and great of all the ages past, as well as the present. With this *fact* before you, what does the learned Professor find in it "thus to deny?"

Professor Craft, if you have got a boy twelve years old, in that little school in Farmington, dignified by the name of "Western Reserve Seminary," who *knows* anything about the doctrines of Jesus Christ, also *knows* what the doctrines of Modern Spiritualism are, and does *not* know better than to present such a proposition to one of his schoolmates for discussion, you might as well send him home to his mamma as a hopeless case for mental improvement.

When I gave the challenge before and you accepted, you claimed the right to state the questions and fix the time. It was an assumption. I acceded to it for the sake of the discussion. How is it that you now claim to give the challenge and also the privilege to state the question.

This peculiar "ocular demonstration" of our friend in the *Journal*, and last week in *The Spiritualist*, induces us to believe that the Professor is not only a student, but in a small way an imitator of one Paul, who taught his followers to be "*crafty* and win them with guile." In fact, to be serious, we have no idea that Professor Craft even desires a fair discussion upon the merits of the question, simply because four challenges were given him the day our former discussion closed, and, as yet, not one of them has been accepted or noticed by him.

E. V. Wilson, O. L. Sutliff and A. A. Wheelock, on Spiritualism, and Professor Pike challenged him to discuss the proposition—"That the Bible is no more of Divine origin, or of authority, to the human race than any other book." And yet our friend is nearly famishing for a debate. Really, Professor, that kind of "ocular demonstration" reminds me of the method resorted to by the boy in passing a graveyard, who whistled zealously to keep up his courage, while I feel justified in assuring you that there are plenty of men in the ranks of the Spiritualists, who are not only worthy of your steel, but who, out of pure sympathy to humanity, will not see you *suffer* and *spoil* for a discussion without coming to your relief.

Allow me to repeat the assurance, which, with only feelings of friendship I gave to you at the close of our pleasant, and I trust profitable, discussion in March, that "whenever you have any spare time to discuss the plain issues between Spiritualism and Orthodoxy, I am ready to meet you."

Rejected!

We have received an article from Bro. ——. All his writings, in books and periodicals, are *good*, but the contribution referred to is written on both sides of the sheet, and interlined from beginning to end. Can't afford the expense of putting it in type, or even the time to examine it.

Church Union.

The following extract explains itself. It was read before the New School Presbyterian Assembly, "amid cordial expressions of applause, and the Assembly directed the Stated Clerk to suitably acknowledge the great pleasure which it had given."

Dear Fathers and Brethren: The New York Preachers' Meeting, composed of more than 100 pastors of Methodist Churches of New York and vicinity, have unanimously adopted the following minute:

Whereas, The General Assemblies of the two principal branches of the great Presbyterian family are now in session in this city, we take pleasure in sending to them our fraternal greeting and assurances of our Christian love and fellowship. We rejoice with them in the prospect of a speedy reunion of the two branches of their communion, and pray that their prosperity in the future may be even greater than it has been in the past. We also express the deep conviction that the time has fully come when all Evangelical Churches, forgetting the sad estrangements of the past, should come nearer together, and, united in heart, aid in maintaining throughout this land a sound morality against Sabbath desecration, intemperance, and all other forms of vice, and a pure religion against *Rationalism, Ritualism, and Romanism.* We hope the day is near at hand when the most friendly relations will be established and maintained between the Presbyterian and Methodist Episcopal Churches.

What the Assembly thought, may be seen by the following preamble to a resolution appointing representatives to meet on the third Sunday in October, in the city of New York, with the representatives of sister churches, to agitate this subject:

Whereas, * * * Great good may also result from the adoption of some such plan. In a common profession of the essentials of our common faith; in the promotion of wholesome discipline and mutual co-operation therein; in devising means of practical evangelism; in borrowing life from every part and in diffusing it through all the members of the common body; in presenting a common front to a common foe; in such prospects of vast good accomplished, we see a motive for acceding to the proposition submitted.

"The time has fully come when all Evangelical Churches, forgetting the sad estrangements of the past, should come nearer together, and united in heart, aid in maintaining, throughout this land, a sound morality against *Sabbath desecration, intemperance, and all other forms of vice, and a pure religion against Rationalism, Ritualism and Romanism.*"

Ah, how fervently the reverend doctors pray for this glorious event! They understand that, isolated, the churches can accomplish little, until they may hope for power. It is another political move. It looks towards grasping the reins of government. The D. D.'s wish to present a "common front" to the "common foe." Who is that "common foe?" Not Romanism, for the churches have a common interest with their Scarlet Mother. They will yet take her in as an active partner. Friends of freedom, lovers of free thought and a free press, it is you! *Rationalism* is the "common foe!" The laity, perhaps, do not understand, but the leaders mean this, and this *only*. The grand divisions of Churchianity, have had many a hard-fought battle between themselves, and have looked upon each other with spiteful hate, and for paltry dogmas condemned each other to a place it is almost profane to mention; but now, under the pressure of the accumulating power of *Rationalism*, they send their bugle blasts down the gale, calling their scattered hosts together, and wheel their pliant subjects into line. Old and New School Presbyterians on the right; Methodists in the center; Baptists and scattered divisions of various dogmatists on the left; a picket line of Swedenborgians; while the whole is supported by the solid columns of Roman Catholicism, lumbering on with its heavy ordnance, its racks, gibbets, faggots and dungeons!

"Let us unite!" is the cry from the self-constituted spiritual kings. "Let us unite, and make one desperate clutch at the government. We will make a Godly Constitution. We will rule under it. We will put down *Rationalism*; we will compel all men to observe the sacredness of the Sabbath. They shall attend one church; they and their children shall listen to our dogmas; none but church-members shall hold office or occupy positions of trust and honor. We will make the epithet *dog*, more desirable than *free thinker*!"

And what has the free thinker to oppose to this? Nothing but the justice of his cause. He trusts in this, and herein is his fatal weakness. He votes for the strictest church-member, if of his political party, unthinkingly. He helps with both hands to forge the

fetters which ultimately are destined for his own limbs!

When there is so much commotion in the camp of the enemies of free thought—when they are forcing the great question on the country, of religion in government—is it not time that we who hold liberty of thought far dearer than life, sound the alarm and *prepare for action*? Are we to remain on the defensive, and humbly thank the ruling powers for the ignoble privilege of being let alone? While reverend D. D.s and their aping followers revile us, and arrogate to themselves the spiritual dictatorship of mankind, are we to be grateful that they do no worse?

In this contest money is as dross, and *life itself is of value only as it purchases freedom*. We who have come up out of the black shadow of death, traversing the Golgotha overshadowed by the withering shade of Churchianity, and stand on the high table-lands of Rationalism, drabbed with the slime and ooze cast over us by the serpent-tongue of slander, "for Christ's sake," what are we doing? Allowing our children to travel the same road! Sending them to the Sabbath School or the Church, and permitting them to drink at will of the poisoned fountain! For their sakes, if not for our own, let us strive to make Rationalism a power that shall command respect. Let us leave to them the proud name of independent thinkers, and make that name a term of honor. No grand maach of progress will achieve this for us, but it must be accomplished by continual labor and self-sacrifice.

As events are shaping, we have no choice—we must achieve success or be crushed. †

A Spiritual Medium Exposed. (?)

A person named Read, who styles himself "the wonderful physical medium," circulated handbills in Waterbury, Conn., a few days ago, announcing an exhibition, "seance," or something of that sort, and inviting "all sceptics" to "come and examine." Some five or six gentlemen sceptics accepted the invitation. One of them—Mr. Huxley—wore a pair of cloth slippers and took his seat in front; another, Mr. Munson, carried a piece of sand paper and some matches; and two others, Messrs. Merriman and Kinney, were appointed the committee to superintend the exhibition. The "agent" tied Read as usual, and two exhibition were given calculated to show the audience that, while the gas was turned off, Read must have been "spiritually" assisted in order to have got, first, a chair suspended on his arm, and next, certain iron rings put on and taken off. The committee, however, by means of some printer's ink, with which they had contrived to smear a certain part of the rope unobserved by the "medium," were themselves satisfied that the "spiritual" interference was a humbug.

They kept that matter to themselves, however, so as to make the final test one in which they could successfully expose the rogue to the audience.

Read was tied once more, according to order, and, as usual in this experiment, he called upon the committee for a coat, through a sleeve of which he was, with spiritual assistance, to pass an arm. Mr. Merriman took off his coat and placed it on a chair beside the "medium," and the gas was again turned off, so as to give the spirits, of course, a chance to operate unobserved by mortal eyes. At that moment Mr. Huxley stepped lightly in his cloth slippers upon the platform, and Mr. Munson, rising and stepping upon the seat, turned on the gas and stood ready with his match and sand paper. In a moment, Huxley called out, "light," and seized the medium by the arm, who himself shouted, "no light! no light!"—but there was light, and the "wonderful physical medium" was seen by astonished spectators working with the energy of despair to get his hand back again through the rope. He had got his fingers in, but his thumb and the remainder of his hand were outside. The audience were requested to come forward and take a look. No spirits were visible, but such an unmitigated swindle was discovered as led to the immediate arrest of the "medium" Read, and his confinement in the Waterbury lock-up, whence the spirits had not, at the last accounts, got him out even by the vulgar process of "going bail."—*Wash. Intelligencer*.

The above account seems circumstantial enough to be true, perhaps it may be; if so, what does it prove? That which we have often said, that rope-tying manifestations are not reliable. There are but a few of ordinary ways in which an expert can be securely fastened, and much of the tying in public exhibitions has been of a character to invite imposition. There is no doubt of physical phenomena, but there may be of the honesty of persons. The medium through whom genuine phenomena are given to-day, may fail to-morrow because of conditions, utterly beyond his control; then comes the temptation to manufacture tricks, and under the circumstances nothing but the sternest adherence to principle will save the medium from dishonesty.

A few days ago we published an account of the exposure of a Mr. Ferris in the East. Since then he has been warmly recommended. We can imagine both statements to be true. We believe Mr. Read has been

used as a medium, and yet we see no reason why we should not credit a statement that he has been detected in a fraud. We may believe all this, and are only taught anew the frailty of human nature. We distrust media "who never fail;" there are reasons why they should fail at times, and if the public had the sense to accept an occasional failure as the best of evidence, there would be less liability to deception, because less temptation. Meantime let investigators *secure the medium* so that escape is impossible, which is easy enough without brutality. After all, this report may prove as false as Mr. Read has been charged with being. The opponents of Spiritualism are *desperate*, and ready for almost any thing to check it, and they imagine that to create an impression in regard to the dishonesty of media will hinder its progress. Mistaken mortals! How little they comprehend the matter; media are honest and dishonest, good and bad morally—no better than Christians in fact! Some of them will lie, some will steal; and some commit adultery, the same as church members, or clergymen. But this does not affect the issue. Discounting all that is required, there is more than enough left for demonstration of the phenomena.

We sincerely hope Mr. Read may have *fair usage*. There will be a tremendous effort to punish him probably, without much care as to whether he be innocent or not. The Connecticut State Prison to-day holds one man, a Spiritualist, whose conviction and punishment never would have taken place but for Christian vindictiveness and malignity on that account. George Winnemore was hung because he was a Spiritualist, it is said. Others have suffered injustice for the same reason. Mr. Mumler fortunately escaped. We hope the Connecticut Association of Spiritualists will see that Mr. Read is lawfully and fairly dealt by. Defend him at all cost and hazard, until he is *proved* guilty, and then see that *only* legal penalties are inflicted. Subsequently to the trial of C. C. Williams, in Norwich, Conn., friends there told us they dare not move in his behalf, because they "*were afraid their lives would be taken or their houses burned*," through the violence of sectarian feeling. We hope there has been progress since then, but it is requisite that there should be full action in defense, in a case where Spiritualists are concerned, for we are made aware that Christian jurors have not hesitated to forswear themselves in order to condemn those who annoyed them by being known as Spiritualists. This too in these days, and in Connecticut! §

Review.

LIFE PICTURES: A POEM IN THREE CANTOS. By J. H. POWELL. Boston; Adams & Co. pp. 167, 12 mo.

This tastily bound and finely printed volume has found its way to our table. It relates in plain verse life's history from the cradle to the grave. The biography of one individual is that of mankind, with slight variations. The innocence of childhood; the trials of scholarship; the dreams of youth; the ardent love of early manhood; marriage; the pleasures of the family; the possible loss of the loved partner; the meeting of death in age; and life in the spheres;—such are the rounds all ascend in this ladder called life. It is a subject old as humanity, and yet remains the unsounded depths of true poetry. The author has ambitiously ventured out on this sea over which so many master bards have triumphantly sailed, while millions have gazed with delight, or listened with palpitating hearts as they swept the lyre. They sailed for pleasure, our author to carry a heavy freight of wisdom and truth. Were we to find fault, it would be that he is too heavily laden. He is compelled to sacrifice style to sense. The movement of his verse at times resembles the sailing of those heavily laden merchantmen of the Indies, rather than the bounding of the barque, which the measure demands. But if this is a fault, it is a pardonable one, not readily attached to the crowd of latter-day versifiers.

The author has embodied the spiritual philosophy in his Views of Life. We should, did our space permit, give a few of the many passages we have marked as of rare excellence and beauty. †

CONDENSE.—Writers for *The Spiritualist*, please *condense—re-condense*. Sentences one hundred or more words long are not desirable. Be sure you omit everything that is not important. Good writing consists much in what you leave unsaid. Be very brief. Herr de Rockfort, one of the most successful journalists of Europe, says: "Above all shun long articles, and never publish anything containing more than one hundred and fifty lines." †

Motive Phase of Mediumship.

NUMBER THREE.

THERE are three things obvious from study of phenomena in the Motive Phase of Mediumship: First, the evolution of force; second, the development of forms; third, the manifestation of mind.

The phenomenon of sound, whether of one sort or another, is merely a demonstration in that manner of the action of force. The movement of ponderable objects in any way, is another form of demonstration of the same energy. This much is included in the first division.

The development of forms, is truly, (as are all manifestations,) a demonstration of force; but the phenomena are to be classified separately, because of their peculiar and wonderful nature. A careful observation of them leads the reflective and scientific mind to the most profound contemplation, and intimates the possibility of a discovery of the deepest secrets in regard to the origination of matter, and the action of formative law exemplified in shape and substance. Force is an expression of the quantity and intensity of change in nature. It is the product of disintegration, of dissipation and destruction; the impulse of action and motion, and the cause of reformation and construction. Wherever change takes place in substance or element, force is evolved or set in action. The disintegrating granite, and exploding hydrogen, alike evolve force; the one with slowness, the other at once; the relative quantity, however, may be similar.

Chemical elements combine, producing heat; heat is a "mode of motion," and motion is the expression of force. Gases and imponderables affinitize and unite with explosive energy. Though impalpable, electricity is imponderable and invisible, being known only by effects. Its chemical conjunctions, conjugations and evolutions, with collateral elements, generate attractions and repulsions; the exhibition of which is by the manifestation of force in the greatest volume and highest degree of intensity. Magnetic elements, after the same manner, are even more potential, but from subtlety of character, observable mostly in its grosser operations. Electricity removes—disintegrates—its obstacles. Magnetism dissolves and sublimates them. The two acting at angles with each other, create at the point of their coincidence the nuclei of imponderable activities.

SPIRIT impresses, uses, modifies, controls, the higher magnetisms, and through them the grosser. Then electricity, by this, effects chemical force, evolving combinations of imponderables; and in proper "conditions," by the use of suitable apparatus, directs this force to create motion of ponderable substance. The "conditions" are the requirements of the circle; the media are in part the apparatus; the phenomena are the demonstration of force, actuated by mind; which, apart from individuality, pertains only to infinite, inconceivable, incomprehensible God. Thus the phenomena of Spiritualism are a correspondence of the activities of universal nature and infinite spirit, because all life proceeds by a common law. The raps, and other sounds, articulate voices and vocal music, the disturbance of furniture, the transportation of materials of one kind or another for varied distances, the distortion of physical forms in being shortened or elongated, the chemical wonders of the fire-test, etc., are originated and outwrought in accordance with the method here outlined. To say the force employed is the nerve-aura of the medium, is but a suggestion of the truth. The force is produced from chemical action, induced by the combination of imponderable elements, operating in connection with the magnetism of a mediumistic organization. To state the *modus operandi*, would be to formulate the process of life and solve the problem of consciousness, which is as yet impossible.

A previous study of the law of magnetic polarities, may have induced a degree of thought upon this subject. Our consideration of the manner of evolution by force, through chemical action, gives us more understanding, and a thorough study of physics, chemistry, optics, electro-magnetism, etc., might qualify us for inspirational intromission into a region of discoveries which would advance us still nearer a truly scientific knowledge. But for the present time and purpose, we must be content to affirm our conviction, which we hold to be susceptible of proof, that all the varied forms of force have a common origin in the one energy; the primary potentiality, which is Spirit, whose attribute is Intelligence; whose characteristics are Affections; whose method is Law.

Being unable to devote farther attention to this feature of our subject, we follow its relation to phenomena equally important and wonderful, and find in the development of forms matter for thought, in contemplating which we may be excused for bewildered astonishment; but holding fast the clue past investigation has put into our possession, we may work our way toward the light, and find at last all enchantment disappear, before the simplicity of Science.

(To be continued.)

How the Spirits of Departed Brahmins Puzzled a Doctor of Divinity.

The male or female media, who makes business or pleasure of holding consultations with disembodied spirits, for those who are not similarly gifted, but whose curiosity leads them to seek a glimpse "beyond the veil," have some curious experiences occasionally, and meet now and then very eccentric clients. There is a medium of the gentle sex who does business, we believe, on Howard street. To her there came, inspired by universal curiosity, a reverend divine, Dr. Scudder, of this city, skilled in theology, and at home in the Asiatic languages. It was his firm determination to expose this humbug, and destroy, as Paul did of old at Ephesus, the profit and emoluments of all who minister to "strange gods." The simple preparations were made. The little, plain, lacquered table was placed in position, and the customary scraps of paper placed before the visitor, on which to write his questions. The medium did not seem much discomposed by the sanctified appearance of the gentleman, nor did her nerves tremble when she became aware that he was testing her "familiar" in what was to her an unknown language. She had confidence in her "spirits." The questions were put in Hindostanee, Sanscrit, Arabic, Persian, and all sorts of strange languages. The reverend scholast was airing his learning admirably, and, as he thought, to the discomfort of the poor little medium. But he was mistaken, for, back from the spirit world, or somewhere else, came, in the same language in which the questions were put, full and most satisfactory answers. The questioner started. He was sorely puzzled, while the medium sat calm and unmoved, with a stray sunbeam from the partially curtained window glinting in her rich blonde tresses.

The divine tried her powers again and again, until his mind was in a state of sad bewilderment; and he was fain to acknowledge, to himself, that he had signally failed in his attempted exposure. He rose to leave. But he could not retreat without a parting word.

"Madam," said he, turning to the medium, who had risen with him, and was standing demurely by his side; "Madam, your art is from the devil; abandon it for the sake of humanity, and for your own peace of mind."

Then there came a new light into the eyes of the hitherto quiet medium—the light that shines when the temper is roused.

"Doctor," said she, in calm but decided tones, "you, I presume, are a minister of some church in this city, and you make a living by the practice of your profession. I simply do the same thing by the exercise of my peculiar gift. It may be right, or it may be wrong; I do not presume to argue that point. Let it rest. But I may say this: If, as you assert, the gift is from the father of evil, does it not follow, from the promptness and correctness with which your answers came, that your friends must have a very near relation to that much abused individual?"

This was too much for the doctor. He was beaten at all points. With a muttered "Good day," he passed out into the street, and the medium saw him no more.

Are we wrong in supposing that the little golden haired lady had a quiet laugh to herself, after this remarkable interview was over?—*San Francisco Cor. Chicago Tribune.*

PROTESTANTS AND CATHOLICS.—The most prominent Protestant countries are the United States and Great Britain, Sweden, Norway, and Denmark are Lutheran Protestant. Of the Protestant parts of Germany, some are prominently Lutheran and some reformed. Outside of Northern Europe and North America the Protestant communities are colonies and settlements and collections of converts at various missions. Among Christians, the Protestants are a small minority, being 95,835,000 out of 364,270,000, or a little more than one-fourth; while again the Christians are a minority of the human race—the Mahomedans, Pagans, and Jews together amounting to 933,165,000, or more than two and a half times the number of Christians. That is, the Christians are two-sevenths of the human race, and the Protestants being only one-fourth of these, are only one-fourteenth of the people of the world. The Roman Catholic Church prevails in two-thirds of Europe, (excluding Russia,) nearly all of civilized South America, in the islands and colonies of France, Spain, and Portugal, and in numerous missions throughout the world. It also includes the Maronite body, and portions of the Coptic, Greek, Armenian, and Nestorian Churches, which although preserving their own rites and ceremonies, acknowledge the supremacy of the Pope. The whole number of its members in the world is estimated at 182,422,000, or more than double the number of Protestants.

FROUDE ON EDUCATION.—The principle that I advocate is of earth, earthy, I am quite aware of it. We are ourselves made of earth; our work is on earth; and most of us are commonplace people, who are obliged to make the most of our time. History, poetry, logic, moral philosophy, classical literature are excellent as ornament. If you care for such things they may be the amusement of your leisure hereafter; but they will not help you to stand on your feet and walk alone; and no one is properly a man till he can do that. You cannot learn everything; the objects of knowledge have multiplied beyond the powers of the strongest mind to keep pace with them all. You must choose among them, and the only reasonable guide to choice in such matters is utility. The old saying, *Non multa sed multum*, becomes every day more pressingly true. If we mean to thrive we must take one line and rigidly and sternly confine our energies to it. Am I told that it will make men into machines? I answer, no men are machines who are doing good work conscientiously and honestly, with the fear of their Maker before them. And if a doctor or a lawyer has it in him to become a great man, he can ascend through his profession to any height to which his talents are equal. All that is open to the handicraftsman is open to him, only that he starts a great many rounds higher up the ladder.—*Prof James Anthony Froude, Rector of the University of St. Andrews, Edinburgh, Scotland.*

EASTERN DEPARTMENT.

BOSTON, MASS., SATURDAY, JUNE 19, 1869.

GEORGE A. BACON, - - EDITOR & AGENT.

P. O. Address, Boylston Market, Boston, Mass. Friends having letters or communications for this Department, will please forward to above address.

Editorial Responsibility.

Even in casually looking over a goodly number of papers of this country, one gets painfully impressed with the want, even on the part of the occupants themselves, of a proper respect for the requirements of the Editorial office, and a proper regard for the duties necessarily devolving upon such an office.

When those most concerned manifest indifference, others may be expected to 'do likewise.'

Growing out of this improper conception of the functions of Editorship, the press has become but little better than a mere vehicle for the idiosyncracies of those who wield a paragraphic and hurrygraphic pen. The result is conflict, antagonisms more or less prolonged. Judgment is warped by pride and personal consideration. The cause of truth suffers, and justice becomes misplaced. It certainly seems to be of the first importance that those who assume the position of public instructors in matters pertaining to the soul and the senses, to faith and practice, to religion and morality, to metaphysics, physics and to politics, which (according to Burke) is but the sphere of morality enlarged; that these educators of the people should justly appreciate the responsibility of their position—for of all men they need to possess the memorable trinity specified by Lord Bacon, have their minds "move in charity, rest in Providence, and turn upon the poles of truth."

No other class have such opportunity and power to mislead or to guide aright. They influence public opinion, often create it, to a greater extent than can be measured readily by words. If true that

"Less dangerous is the offence,
To filch our pockets than mislead our sense,"

what is to be said of those who prostitute their office to indulge in personalities—the undermining of character, the suppression of facts, and the perversion of truth.

Alas! for the public good when the primary object of newspapers is seemingly to make capital for the pocket, and secondly, to be entertaining even though principle be compromised. If the elucidation and application of truth comes in incidentally, well and good; but to go out of the way at all to enforce it—that is out of the question. It don't pay.

The honorable exceptions to this rule are apparently so few that one wonders how such are able to live at all—which in fact they are barely able to do.

By what means and how soon shall we have a better order of things?

The Popular Animus.

The *Springfield Republican*, a journal under the supervision of the author of "Bitter Sweet," "Kathrina," etc., has been especially mean in its references to everything connected with Spiritualism. Occasionally it has published, as though by accident, a few decent lines in connection with the subject, but before honest men could fairly recover from their wonderment, has always resumed its customary attitude and voice of braying.

Possibly the explanation of this may be found in the fact that, while in his paper and from the rostrum, Mr. Holland is ultra orthodox, his books are replete with Spiritualism, 'phenomenal and philosophic.' Perhaps he considers this a sharp policy, a smart practice, and we imagine he may reap a present pecuniary benefit from it.

The paper and its platform are of to-day, and "Timothy Titcomb" makes that use of them which will most popularize him. Those who listened to his frothy argument, with Pauline evidences, upon the "Woman Question," will understand the nature of the staple from which he manufactures his literary "goods for the present season." But even a Titcomb has his aspirations for immortality. His books are the legitimate children of his brain, and he, like every loving parent,

hopes that they may live after him. In them he would make his peace with the coming time, and win honor from the future while receiving for his existing relations with popular prejudice, the applause of the present. "To share in the profits, and with the Prophets, is not often allowed."

An infinite tact will not avail for the service of God and Mammon; and bestriding two steeds, even experts have come to grief in tumbles which ended profits and prophecies at once. Out upon such Janus-faced characteristics! An intelligent public will not long follow the intellectual lead of fancy writers who like the one above, denounces those who recognize facts *they themselves dare not deny*, as victims of a vagary that must soon give up its ghost! who denounce that increasing multitude who because forsooth they accept certain facts of to-day, relating to the spiritual nature of man, as being afflicted with a delusion, but which, if these sapient critics did but know, simply confirms every page of human history.

Thanks to the spirit of free inquiry, intensified by the occurrences of the last quarter of a century, the influences of literary snobbery and of scientific charlatanism, are fast passing away. It is one of the most hopeful signs of the times, to know that Materialism and Christianity alike are wholly insufficient to solve the mysteries of the spiritual man—the dynamics of the soul. There is no greater cause of rejoicing than that the public mind is rapidly waking up to the fact that these hitherto supposed finalities, these physical and priestly authorities which have prevailed in the past, are comparatively valueless; that they are voted out as being disqualified to satisfy the progressive demands of science, rearing itself as it does upon the facts and development of our own time.

The "Titecombs" of literature and the "Titecombs" of science, will soon be buried in one common grave together, and the funeral exercises will consist of *Te Deum laudamus* sung by all the people.

We cannot close this notice without calling attention to the confession of this sage chronicler who, notwithstanding his dislike to the subject, feels obliged to acknowledge that the physical manifestations on a particular occasion alluded to, "were indeed characterized by phenomena of a sort that have not as yet been imitated by jugglers, or attempted to be explained by men of science." And after concluding a fair and minute description of what was done, adds that the doings "were the most marvelously clever things ever invented by man."

One thing is certain, this complacent writer, so smart in his own estimation, was not "clever" enough to detect any "humbug!" No startling *expose* followed, but the whole proceeding was duly pronounced "very queer." This no doubt is perfectly satisfactory. At least it justly gauges his intellectual calibre!

THE PRESENT AGE.—In a recent issue of *The Age*, we notice that our cotemporary has secured the addition of J. S. Loveland, as associate editor of its Western Department. Here is genuine cause for congratulation—in a double direction. While it will strengthen and increase the value of the paper, the readers thereof will fatten upon the quality of his thought. Bro. L. is a close observer, critical and unitary, a good thinker, a sound reasoner and an explicit writer. His Salutory is outspoken, thoughtful and timely. In it, he has sententiously outlined his ideal of a newspaper and will doubtless seek, as far and fast as practicable, to do his part to realize the need which he has so pertinently called attention. His active influence in conscientiously wielding the editorial pen must result favorably to all concerned.

CLERGYMEN CRITICISED BY A CLERGYMAN.—Observe any clergyman when he is chatting with his parishioners in the street, about the coming election, or Deacon Jones' rheumatism, or the price of apples. His voice is animated, modulation varied, his gestures emphatic. Go to hear him on Sunday, and very possibly his voice is a drone, his modulation a dead level, and his gesticulation that of a windmill. So accustomed are we to this difference, that, when any man is accused of talking in private as if he were preaching, he becomes an object of dismay to all, and especially to his clerical brethren. "Did you ever hear me preach, Charles?" said Coleridge to Lamb, referring to his

brief early career in the pulpit. "N-n-ever heard you do anything else!" was the unexpected reply of his stammering friend. It was always considered the sharpest of sarcasms. In spite of all the rules of oratory, we fancy that what most ministers need is to make their pulpit eloquence sound as natural and convincing as their private talk. In nine cases out of ten their preaching needs to be more conversational. Let them be as strong in logic as they please; the more so the better. But after all, most men are to be persuaded rather than convinced; and what good does your logic do you unless you have the ear of those whom you seek?—*J. T. Higginson, in Independent.*

Bishop Bedell, at the late Episcopal Convention in the Diocese of Ohio, deplored the spiritual deadness of the laity. He said the clergy were hard-working men, but their appeals fell on cold hearts and tough consciences. To this the *Herald's* correspondent wittily remarks:

"If these things are so, it is a bad showing for the laity, but may we not put in a plea by way of part justification, that since in these expensive gospel times we are met with a contribution box at every turn, we are obliged to go on desperate foraging expeditions into the country of Mammon to supply the commissariat, the clergy should not wonder that in becoming adept money getters for their sakes, we are not so good Christians for our own sakes. You who share in the plunder with no compunctions of conscience, should not be too nice as to the kind of tactics we are obliged to use in getting it. You must not look for all the cardinal virtues in men who must raise the wind or be called stingy. The art of money-getting is not one of the most shining of Christian virtues, so the church must set us an example of simplicity and frugality, or stop finding fault with our business habits."

DR. NEWCOMER has returned from his recent geological tour through the West. He found a flourishing Spiritualist Society at Iowa Falls, Iowa, where he lectured twice, and obtained a club of subscribers for *The American Spiritualist*.

Ravenna Lyceum.

Mrs. S. M. Day, Guardian of the Ravenna Lyceum, writes under date of June 13th: "To-day is our first anniversary. We have had a good time. Made each child a present. All seemed happy and pleased. We had our usual exercises, and at the close of the marching, Mr. Day formed us into a hollow square, 'inward face.' Mr. Bassett with the presents for the larger groups, and I with a basketful of toys, books, knives, and various articles, were about to present them to the various groups, when suddenly and unexpectedly Mr. Swain stepped into the arena, and in behalf of the Society and Lyceum, presented two beautiful gold-lined silver goblets, one to our Conductor, Mr. S. M. Bassett, and the other to Assistant Conductor, Capt. Day. They were both taken perfectly by surprise, and it produced a very happy effect upon all."

Reports like the above are highly gratifying to us, as they are to all the friends of the Lyceum. To fully appreciate it, one needs to glance backward a moment one year to the day when we organized the Lyceum, with nineteen scholars, and not grown people enough to fill the offices. But the few were interested and determined to succeed, and of course they did, as the above shows.

Mrs. A. A. WHELOCK.

Church of the Unterrified.

BY C. M. O.

There is a class of persons who find their organ in the Boston *Investigator*, who, as I think, in the interests of truth and progress, stand in need of a little overhauling.

Time was when that class of reasoners called forth my admiration, for they seemed honest, earnest, and heroic in their devotion to unpopular truth; but they appear to have degenerated from open-hearted lovers of truth into mere servants of party. Like their orthodox cousins, they seem to consider first how certain phenomena will affect their church and their paper before they allow them to exist. They have become a sect like the other sects, and make it their first business not to keep open to truth and up to the age, but to provide for the interests of the church. With them, as with other church cliques, egotism and ignorance, twin sisters, go hand in hand, and if they fail in some of the attributes of Christianity—if they fail to marry a persecuting spirit to their dogmatism—it is because bigotry implies *sincerity and earnestness*.

"Investigators," and they begin their investigation, or a portion of them do, by denying the possibility of the thing challenging investigation. "The moving of physical objects without physical contact is a moral impossibility," and like the "perpetual motion" theory which the savans of Paris refused to entertain, should be ruled out as contrary to the nature of things. What a beautiful specimen of inductive reasoning! But let us pass from the intellectual beauty of the reasoning to the moral beauty of the reasoner. For a man to take such a position, were there no positive evidence to the contrary, would be to assume the attributes of God, omniscience and omnipresence—he must know all the laws of nature. But when we reflect that there are hundreds of thousands of persons all over the United States who testify that by the evidence of the senses, by which man gains all his external knowledge, these things are facts, and that all these men and women must be branded as liars and impostors, or at best, fools, by the man who makes the statement, we have a bird's eye view of the man, and discover that modesty is not his only virtue, and we fail to take judgment against him as a reckless criminal only because we find conceit has carried him so near the point of idiocy that we relent. The moral gospel "Do as

you would be done by," and then the moral law, "Hold all men innocent till they are proved guilty," were addressed first to the intellect, then the moral sense; and where the first is evidently pinched we should not expect a very healthy growth of the latter.

The African prince who told the traveler he lied because he averred that in his country water sometimes became solid, had just as good a style of reasoning and was a far better pattern of good manners than our philosopher, for he pitted his want of knowledge equally against the testimony of one. Our philosopher is equal in his ignorance to the knowledge of ten thousand. No amount of testimony can equal his individual assumption. Let all men be liars, he says, but don't disturb my theory.

The pope who undertook to block the course of the stars with bulls and bibles for fear nature would prove irreligious, was modest and sensible compared to these materialistic popes who are laboring so hard to prevent her from doing something undignified and *unscientific!*

Gallileo's great truth was, when he announced it, but a theory resting in his own brain, and it was with quite a show of hope the pope could throw the bible as a make weight against it. Our popes have to begin by snubbing facts, denying everyday day occurrences, phenomena as well attested, as thoroughly demonstrated as anything can be by the evidence of the senses and human testimony. Let them issue their scientific bulls. I presume science will be quite as amenable and quite as much indebted in their case as religion was in the other.

I opine that the tables and chairs will still "move" at the will of the movers, and will pay as much attention to their indictment as the earth did to her injunction.

NOTICES OF MEETINGS.

By order of the Executive Committee of the Association, the Fourth Annual Convention of the Illinois State Association of Spiritualists will be held at Havana, on Friday, Saturday and Sunday, June 25th, 26th and 27th, 1869.

Each local Society of Spiritualists, or other reformers, shall be entitled to a representative in the State Convention in the following ratio, viz.: Each Society shall be entitled to two delegates and an additional delegate for each fraction of fifty over the first fifty members.

Weather permitting, several sessions will be held in a pleasant grove. The Spiritualists of Havana extend a cordial invitation to their brethren and sisters of the State to meet with them and enjoy the meeting.

Arrangements have been made with the Peoria, Pekin and Jacksonville Railroad, for reduced fare.

W. F. JAMIESON, Sec'y.

The Wisconsin State Spiritualist Association will hold its annual meeting at Madison on the 18th, 19th and 20th of June. E. V. Wilson and other speakers will be present. Each local society in the State should send delegates and make this a grand rally. It is earnestly hoped that all our State speakers will be in attendance. All delegates will repair to the City Hall where suitable boarding places, at reasonable rates, will be designated by persons waiting to receive them.

By order Executive Committee,

JULIET H. STILLMAN, M. D.,
Secretary.

The Spiritualists of Maine will meet at Congress Hall, Portland, the 19th inst., to organize a State Association.

A Grand Pic-Nic, in the interests of the Massachusetts State Association of Spiritualists, will be holden at South Framingham, June 22d, 1869.

The annual pic-nic of the New York Children's Progressive Lyceum will be holden at Elm Park, June 19th.

A grand pic-nic, under the management of prominent Spiritualists of Boston and vicinity and the "Sons of Joshua," will take place on the 29th, at Walden Pond grove, Concord, Mass.

The first Lyceum pic-nic (Boston) will be held July 7th, at Walden Pond, Mass.

The tenth anniversary of the building of the Free Church in Sturgis, Mich., will be celebrated at that place, June 18th, 19th and 20th.

The First Religio-Philosophical Society of Hiltsdale county, Mich., will hold their annual Basket Festival in the grove at Clear Lake House, Steuben county, Indiana, on the 19th and 20th inst.

The Spiritualists of Onondage county, N. Y., will hold a grove meeting in Marietta, June 29th.

Personal.

J. W. VAN NAMEE. — We learn that this brother has been lecturing in Vineland, N. J. He lectures in Troy, N. Y., June 20th.

DEAN CLARK will make engagements to lecture during the fall and winter. Address care of *Religio Philosophical Journal*, Chicago, Ill.

E. S. WHEELER is engaged to speak before the Spiritualist Society of Philadelphia, in December. Will correspond with parties who desire his services previously. Address, until further notice, 465 sixth street, Washington, D. C.

Mrs. THOMPSON speaks at Alliance, Sunday 20th. This lady "lectured to large and respectable audiences at Concert Hall on Sunday last. She is an inspirational speaker, of rare ability, and holds her hearers to attentive and deeply interested regard. Mrs. T. has promised to return here as often as once a month."—*Alliance paper.*

HUDSON TUTTLE has in press a work entitled "Career of the God-Idea in History." It will be followed by a companion volume, "The Career of the Christ-Idea in History."

CLAIR R. DEVERE gave a really interesting lecture and some good tests, before a fair audience, in Garrett's Hall, Sunday evening. Mr. Spettigue drew a brief but comprehensive outline of the Spiritual Philosophy of the nineteenth century. †

The Departing Spirit During its Transient State.

The following article, by a German lady, contains good thoughts, characteristically expressed:

The spirit, during its transient state, oftentimes lingers on the verge of life, seemingly afraid to destroy the connecting link which has so long held it in close connection with the material form, and therefore hesitates as it were between life and death. *Immortal life to the spirit, but death to the material or mortal coil.* And while enduring such suspense, the throes, the mental agony, are sometimes so perceptible, the sight becomes oppressive and almost insufferable; but as soon as freed from what was left of mortal, it quickly soars above the surface of the earth and, in proportion to its etherialized condition, either enters heaven or such other spheres as seem best suited to its own condition. The question may be asked, how knows such spirit where to go? or where is the sphere best suited to its nature? We answer: The same power that in earth-life sustained the tri-unity of man (attraction) does its work in the immortal state, drawing by its potent power each newly arrived soul to its corresponding sphere, from whence it comes at times to gain some knowledge of what is doing outside the sphere in which it lives, and by such means is often taught a lesson useful to it in its natural progress toward a better life; such being its first and most important effort to obtain relief. Perhaps the skeptic may ask "relief?" from what needs such a spirit to be relieved? At once we answer: from that oppressive weight of *anguish thought*, the sure result of earth's mis-teachings, which have stultified a brilliant mind perchance and made it inert and almost imbecile; or, perhaps, has so debased that mind that in quick succession has it fallen from its higher state so far beneath its manly standard that ashamed the victim stands, totally incapable of doing what it should. Think you to neglect such opportunity of being relieved is little matter? We tell you, oh children of the lower world, opportunity like this is seldom found again, for years and ages may perhaps pass away and you still remain the victims of mis-teachings. Thousands upon thousands at the present moment are writhing under the torments of convicted negligence of privileges accorded to them.

But to the philosophy of the transient state. Nothing can be more beautiful and grand than the glorious advent of a beautiful and holy spirit to the spirit land. No grand and mighty pageant on your earth, where potentates and kings may be commingled, can compare with such a sight as when ushering to its heavenly home the newly enfranchised spirit, ready to claim its well earned birthright to the realms of bliss beatified. Imagine, if you can, the assembled hosts of spirits of all degrees, dazzling by their utmost brightness, not the tinsel trappings used in earth-life, but those shining emblems of transcendent worth pendant from every portion of a robe whose brilliancy far exceeds the setting sun in all its gorgeousness.

While every saint and pilgrim that has trod the royal road of progress will bow in deep humility to him who is, but is not seen by any creatures known to men or angels, who, although unseen, shed a divine and holy radiance over a scene like this, giving forth a brilliancy no mortal vision can perceive. No human thought can ever penetrate the veil which separates the mortal from the immortal state till death removes the same. Little as the worldling seems to think of such a matter, the time must come when adverse as soul of man may be to accept these thoughts, they must and will intrude.

The spirit's entrance having been accomplished momentarily, wonders are presented to its gaze, after which a change most beautiful and grand comes over all things, and gives *etheriality* to all surroundings of which the soul partakes, and each moment seems so fraught with bliss celestial that rapture and delight become absorbent, and the life principle being exhausted, the spirit sinks into a state of obliviousness to all surroundings, where it remains, perchance, a longer or shorter period, according to its development in earth-life, showing clearly the importance of a life of preparation for the change from mortal to immortal life. During this quiescent state, protection is assigned from such spirits as seem attracted to the unconscious spirit. They watch with care and great attention the changes it must undergo before it can assume a conscious state and show returning signs of animation, which instantly are hailed with joy and gladness by the assembled host of spirits, who cluster around the reconstituted spirit-form and minister to its wants. Thus again we bring the spirit nearer to its final home or resting place, which, of course, depends upon its previous state of preparation, which, if suited to a higher life, becomes at once accorded to it and made recipient of such teachings as it most requires to carry out the purpose of a good and gracious God. As soon as possible a task is then assigned for its performance not greater than it has to accomplish, but something fully suited to its calibre of intellect; hence success is sure and all is tranquil and serene. Thus ambition slowly plods its way towards comparative perfection.

Do you not see in this the law of adaptation, beautifully portrayed—never attempting an impossibility, but keeping well within its pale—a failure can seldom ensue.

Having so far attempted something of the condition assumed by spirits after they have passed the transient state, we shall now endeavor, as best we can, to give you some little insight into the condition of those, who, through *carelessness, mis-teachings, superstition, or bigotry*, have so far stepped aside from the royal road of progress that return they cannot. No landmarks have they preserved by which to recognize the trodden path they left, ah! and left for ever, unless a brightening ray of divine and holy truth should awaken them to a sense of their own untoward condition and to enlighten their minds and invigorate their natures to make investigation of that they might have easily acquired by listening to their angel friends during their earthly sojourn; but now, alas! too late to be so easily attained. Here, then, lies a difficulty, which to surmount, demands assistance from their spirit friends. The way is open, it is true, but with no directing mind to guide them, they may wander ages and not find them. Then how careful should such spirits be to cultivate with energy and purpose the friendship with their fellow spirits and thus ensure their aid in time of need; perhaps it were well to say, this is as much needed in earth-life as in spirit realms.

To those who are sometimes inclined to ridicule and jeer at spirit-power when spoken of, are these injunctions more particularly addressed, because although mistaken—as they may plea to be—in future such a plea will be inutile where angels may be met at every step they take, ready to impart all and more than they are willing to accept.

To the Spiritualists and Liberalists of Ohio.

I am called on by the State Missionary to make a clear statement of what the Spiritualists and Liberalists of the State are expected to do for the Association financially. It would not be just to make such statement without first presenting the objects of its requirement. At a meeting of the ex-Board, held on the evening after the adjournment of the last State Convention at Cleveland, the adjustment of the Missionary Labor was left to Brother Wheelock and myself. It was a burden I shrank from assuming, for the Association expected work, and the treasury held out no flattering encouragement. We thought that the people who sent such urgent demands for lecturers would pay for them, and that in the broad field the number need not be confined to one. Brother Lynn was engaged to labor in the north-eastern part of the State, but after a month of appreciated work, he found it beyond his endurance. Brother Sutliff labored in conjunction with Brother Wheelock, but after three months, finding the treasury would not warrant engaging him at a fixed salary, I wrote to him, and his reply gave me renewed hope. Although sowing in new fields, which gave no present return, all he asked was what he received, and did not expect the Association to indemnify him. Brother Wheelock was the only salaried agent left. It is absolutely necessary that the Association employ at least one such agent; if it carry forward the purpose of its organization. New localities must be visited, whether paying or not, and the work of organizing Societies and Lyceums prosecuted, where ordinary lecturers cannot spare the necessary time. As the vigor of the established Societies is quite as important as the establishment of new ones, it has been considered best that the agent visit the Lyceums and Societies of the Reserve for a season, that passing from one to another he may unite them in bonds of a common purpose.

The treasury needs funds to keep this one agent in the field. No officer receives any salary or compensation whatever.

There are yet a few who have not paid their subscriptions of last year for the missionary work. The money is needed now. I would also urge upon the attention of the friends of this work the importance of promptly paying the quarterly subscriptions when due.

The financial plan proposed by Brother Wheelock and adopted by us, is this: The fiscal year and first quarter of yearly subscriptions commence October 1st; second quarter, January 1st; third quarter, April 1st; fourth and last quarter of the year, July. Some subscriptions are yet due on the third quarter, April 1st. We must be prompt in these payment if we accomplish anything by organization.

Spiritualists and Liberalists of Ohio, I make this appeal direct to you individually. I know the demands made on you are numerous, but I also know you are not backward in sacrificing for the truth. We are surrounded by bigotry and intolerance, and our safety is in preserving our ranks unbroken and united by acting aggressively. Shall our children enjoy the freedom we enjoy, or are they to become slaves to the despotism of intolerance? Shall we conquer or be conquered?

Fraternally yours, HUDSON TUTTLE, *Rec. Sec'y O.St.Sp.A.*
June 15, 1869.

Obituary.

M. ALLAN KARDEC, late editor of the *Revue Spirite*, President of the "Société d'Etude Psychologique;" former Secretary to the Phrenological and Magnetic Societies of Paris; author of seven profound works on Spiritualism; advocate of Educational Reform; author of text books for the French Schools, in History, Arithmetic, and Grammar; lecturer on various sciences, and public teacher, died in the *Avenue de Segur*, of Paris, Wednesday, March 31st, 1869, and his body was buried in Montmartre Cemetery. His decease was fitly on the anniversary of the Rochester rappings. Communications were received from his spirit on the following Friday. As might have been expected, his friend, Colonel Mallet, succeeds to his duties and labors, supported by Madame Mallet, herself a writing medium; and thus the inspiration of this great man is still active in the world.

ADVERTISEMENTS.

Our readers are especially requested to patronize those who advertise in these columns. Every house whose card appears is noted for fair and honorable dealing. Care has been taken by the publishers to exclude advertisements of any others. You will not only do the advertisers and the publishers a favor by making your purchases of these firms, but save money.

TERMS: Six cents a line each insertion, with privilege of change of matter often as desired. Only one house advertised in each branch of business, in the same place, except by permission of first advertiser.

Notices of Conventions, Meetings, Picnics, etc., five lines gratis—additional lines, six cents each. Obituaries ditto. Marriage notices, ten cents a line.

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OFFICE OF SUP'T CLEVELAND POLICE,
Cleveland, O., May 25, 1869.

I am authorized to pay one hundred dollars for the information that will lead to the arrest and conviction of the person or persons who broke into the office of *The American Spiritualist*, in this city, on Monday night, April 26th, 1869. The name of the party who furnishes the information will be kept strictly confidential.

THOS. MCKINSTRY,
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ON THE LAST PAGE OF THIS PAPER.

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Special attention has been given for more than twenty years to all classes of Female Complaints. Sufferers will do well to call immediately. Dr. Rose's specifics for Catarrh, Dropsy and Dyspepsia are unequalled. Office hours from 9 to 12 a. m., 2 to 5 p. m. Advice free to the poor.

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Missionary Report--Continued.

BY A. A. WHELOCK.

December 2. The first week of this month, I spent in Columbiana county, filling appointments that our zealous Bro. Long had made for us. The roads were horrible, and terrifying even to a Missionary. I was greatly under obligations to Bro. Elijah Whinnery, of Salem, who, being much inclined to deeds of benevolence and goodness, like his namesake of old, generously proffered the use of his long-maned, long-tailed, cream-colored, quaker-trained horse, to enable me more successfully to navigate this mud-deluged county for a week.

Mounted upon this "beast of burden," armed and equipped with a blue umbrella and a package of spiritual books, I rode in peace and triumph, if not with great speed—splash! splash! splash! through the mud, from school-house to school-house, proclaiming the glad tidings of the spiritual gospel to all who dared venture out and listen.

I visited New Lisbon, the county seat, but as the Circuit Court was in session, was unable to obtain a suitable place to lecture in, the Court House being used for such lectures when not otherwise occupied. I found in this old, and somewhat noted radical town, quite an awakening in regard to some very mysterious manifestations through "Planchette," asking and answering questions, which completely puzzled all the judges, lawyers and doctors in the town—the clergy not daring to meddle, assuring everybody that there was a devil in it, and that too, when only the hands of lawyer Dickenson's two little children were laid on the mysterious, moving Planchette, one not quite five years of age, and the other not quite three, neither of which, of course, could either read or write, and no more comprehend the questions asked and answered by Planchette, under their little hands, than a child unborn. Verily, here was a "nut to crack," but neither judge, lawyer, learned professor, nor doctors M. D., could find the hammer that could crack it, while the doctors D. D., with assumed indifference, attempted a show of wisdom, hoping it would furnish a cloak for their ignorance, by declaring, with their usual pious impudence and assumption, "Its from the Devil."

Of course this is no answer to the simple inquiry, *Why and how* does that little piece of board, two wheels and a pencil, ask and answer questions—deep, logical, profound questions,—under these little hands! The fact stands there—as certain, positive, real immovable, as the granite hills of New England. The reply of the clergy is sickening to our intelligence, an insult to reason and the commonest kind of common sense. Reason and Science set in profound wonder, admiration and awe, ready to contest every inch of the ground, over which the Deific forces of life cast their mysterious shadows, refusing to advance one hair's breadth, without the blessed boon of demonstrative knowledge. The facts exist. Analyzed, they become the central suns of knowledge. The philosophy of Spiritualism alone can do it. Without it Science is in despair, and Reason wanders in the thick blackness of a night that hath neither day nor morning. In Butler township, I found many Quakers, and even among these plain, quiet, peaceful, good people, as every where else among professed Orthodox Christians, are bickerings and contentions, divisions and sub-divisions into denominative bodies. Hickites, Gummezzites, Wilburites and various other "ites," all of which, a poor sinner, or that greater horror of the church, a despised Spiritualist, can but wonder at, if these pious professors are really what they pretend. But these dear, good Quaker souls are not "far from the Kingdom," not because of their long serious faces, broad brims to their hats, or solemn suits of gray or brown, but because their education leads their lives into the blossoming fulness of peace, purity and goodness.

As I came back to Salem at the close of the week, I could but wonder, if John Wesley or the eccentric Lorenzo Dow ever performed a more complete heathen-hunting, gospel-spreading, missionary-itinerating tour, in all their ministerial peregrinations.

December 5th, I lectured in the town hall in Salem, and Sunday the 6th, in what is commonly called the "Broad Guage Church." Although names do not always signify much, yet in this case, there is certainly an exception to the general rule, as the history of this building and the opinions and views of those holding meetings in it, plainly determine. The term "Broad Guage" was applied as an epithet by Orthodox Christians, on account of the broad and liberal views upon religious questions, promulgated there. Considering the exceeding narrowness of Orthodoxy, as well as the unlimited breadth of a natural, free, rationalistic religion, demonstrated, not on Sunday alone, but in the honesty, purity and goodness of their daily lives, these brave-hearted men and women have willingly accepted the term and are glad to be known as Broad Guages the world over. This Broad Guage Society numbers among its members some of the "solid men" of Salem, both in brain and purse. Marius Robinson, the Sharp brothers, the Bansels, Mr. Purdy and many others like them, are an honor to any community, no matter how loudly the professed pretenders to an exclusive godliness, known as Orthodox Christianity, may raise the cry of "Infidelity" against them. They have also a "rock of defense" in the person of the young and talented Mr. Ellis, who dispenses the truth from an earnest, honest soul, in

reason's light, to the Society, every Sunday. I found these liberal-minded people ready to listen and anxious to know all that is possible for reason and science to demonstrate, regarding the phenomena and philosophy of Spiritualism. They cannot be "caught with guile," in accordance with the "sharp practice" of the holy Paul, though the minister was as 'Crafty' as a certain professor in Farmington; nor with the chaff of Orthodoxy, for one blast of Reason's trumpet, which they constantly keep on hand for that purpose, would scatter the light and frothy stuff to the four winds of heaven! A capable, honest test medium is greatly needed and much wanted in Salem. Of course, none but the genuine medium need apply, for tricks and trickster would soon come to grief in such hands, as they ever should, and we humbly pray forever and forever more, that they ever will!

From Salem we proceeded to Columbiana, by rail, giving but one lecture in the town as no proper place could be secured to speak in, while the weather, which had suddenly changed, was intensely cold. The adherents to our beautiful philosophy are few in number in this place, yet will certainly increase with the growing interest constantly but slowly developing. Many were the questions propounded by anxious inquirers.

Notwithstanding a severe snow-storm swept over the country, of nearly a week's duration, we ventured five miles south of Columbiana, to fill an appointment for three lectures, at a place facetiously named, by our Orthodox brethren, "The Devil's Den." And here, the readers of this report may perhaps inquire, "What's in a name?" Explanation is needed. It came in this wise. Several years since, a small, neat building was erected in this part of Columbiana county, by the people, generally for the purpose of holding meetings, having lectures and preaching by all denominations, and whoever chose to make an appointment. As the house was built by the community, though it was called a "Church," it did not belong to any sect, while all had equal privileges in using it. This manifest practical justice to all, was soon found not to be in keeping with the interests of that very pretentious, popular Christianity of the day, which finds its only expression in a vain observance of the established forms of a dogmatized creed and sect. A "revival meeting especially for the Lord" was worked up, during the long, cold evenings of a dreary winter, by those zealous and industrious "laborers for God," who either do not know how to chop cord-wood, and make themselves generally useful, or are too lazy to do it, and having created sufficient excitement to call it "getting religion," proceeded, in the height of their friendly zeal, to claim the house as belonging to them, because, as they said, "It was the house of the Lord and the very gate of heaven to their souls." To this impudently pious, dishonest claim of the "saints," the liberal-minded men of the neighborhood stoutly objected, saying: "Although you have enjoyed, unmolested, the privilege of holding your revival meetings—have succeeded in exciting each other and wildly shouting glory to that extent, that you actually deceived yourselves and each other, and thought that 'the Lord was doing it,' when it was nothing but your own individual selves, and because you 'felt good,' that does not prove that the house belongs to you any more than it did when you 'felt bad,' nor does it prove, that because you have been excited, have 'felt good,' have been exceedingly happy, and had a glorious time generally, this house 'belongs to the Lord,' or is the 'house of the Lord.' We know the 'Lord' did not build the house, did not do a day's work on it, nor pay for one shingle on it, or a single nail driven in it; while we further know, that the people of this neighborhood did build the house, and that it belongs to them." This being established, these pious sectarians were obliged to relinquish the hope of getting even a small house for the "Lord" in such a crafty war. The building was then located upon the land of one of those who desired to gobble up other people's property, and give it to the "Lord," which in plain English means, give it to our church; and who refused to furnish land for it to stand upon, if it was not given up. A liberal-minded man by the name of Malon Erwin, an old settler in the town, and who aided to build the house, then offered to give an acre of land, if the majority of those building the house, would move it only a short distance to his farm, situated upon four corners of the road, and centrally located for all who would wish to attend meetings in it. The house was moved, and that no more such unjust and pretentious claims should ever be made by sectarian denominations, this noble, free-minded man made out the deed, conveying and securing the house and land to "Humanity and their heirs, forever and forever!" Thus reads the recorded deed.

Seeing that it was lost to sectarianism forever, and feeling the potent and powerful influence of liberalism in all that section to such an extent, that, after repeated attempts and successive failures, Orthodoxy finds it impossible to gain even a foothold, they took sweet revenge by naming the former "House of the Lord," the "Devil's Den." True, "What's in a name?"

SHOCKING!—At the Young Men's Christian Association Convention recently held in San Francisco, a resolution was introduced by some right-minded individual, favoring the co-operation of young women, either by the establishment of young women's Christian Associations, or the admission of young women into full communion, in the Order. It was opposed and rejected on the ground that the introduction of the female element into their Association "would have a demoralizing effect." This is the first time we ever heard that association with true Christian women, for purposes of intellectual or spiritual culture, was demoralizing. If such would be the practical effect upon the members of the aforesaid Association, we are inclined to the opinion that they haven't grace enough to do them much good. The fault, certainly, would not be with the young women.—*Ex.*

Do not be troubled because you have no great virtues. God made a million spears of grass where he made one tree. The earth is fringed and carpeted, not with forests, but with grasses. Only have enough of little virtues and common fidelities, and you need not mourn because you are neither a hero nor a saint.

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